

collecting that amount. And furthermore, the schools thus established, under the supervision of the missionaries and churches, would give much greater promise of permanency than any other.

We now appeal to the churches and schools for their liberal co-operation in this work. Shall not the Society be furnished with, at least, \$5,000 for this object, within a year? Perhaps there is no way in which that amount of benevolent contributions can be better expended for the good of our country, in staying the progress of infidelity, Romanism and every error, and in building up the Kingdom of our blessed Redeemer, than by relieving the embarrassments under which many of our self-denying and excellent missionary brethren are laboring for want of good books, and especially those which would aid them in establishing and sustaining Sabbath Schools.

The Society is employing no more agency, and incurring no more expense, in consequence of the effort it is now making in behalf of the West, than it has done for years, and is obliged still to do, in carrying forward its other operations. This effort is all extra—over and above the ordinary labors of the Society. This makes the important and interesting enterprise of the Society, in relation to the West, very economical. There is no way in which this work can be accomplished at less expense.

The holy influence of this enterprise is already beginning to be seen in the reports of the missionaries, as published in the HOME MISSIONARY. In the October number, grateful mention is repeatedly made of donations of books that have been received through this Society.

BOSTON RECORDER.

THURSDAY, NOV. 2, 1843.

WAITING IS SERVING.

Some imagine that great mental or bodily activity, or both, are the essential ingredients of acceptable service of God. They must fly in this direction or in that; they must be noticeable in the eyes of all by the ubiquity of their operations, and the stir and excitement which their movements produce. They are right, and only so, when they can flash through the moral firmament like a meteor; when they can drive the chariot through Zion as with the "thunder of the captains and the shouting;" when the valor of their righteous deeds shall cause the wondering multitude to admire their zeal for the Lord. If there be not bustle, and show, and physical activity, and strong mental excitement, they think there can be but little done to glorify God.

We disparage not any form of enlightened and energetic and manifest zeal in God's service. We adopt, and with all earnestness urge, the Scriptural appeal, "Let your light so shine before men, that they, seeing your good works, shall glorify your Father who is in Heaven." But those forms of honoring God, which strike the eyes of men, and startle them by the contrast with their own neglect of him, are not the only ways by which he is glorified. There may be as much of heroic obedience, noble fidelity in God's service, and triumphant accomplishment of the divine will, in the vale of obscurity, in the chamber of sickness, in the "short and simple annals of the poor," in circumstances forbidding all striking manifestations to the world, as when the loudest trumpets have been sounded, and spiritual conquerors have roared in triumph over the field of victory.

Indeed, we believe many of those exhibitions of the power of Christian principle, which shall cause the brightest stars to adorn the heavenly crown, will have been found to have been displayed far from the exciting scenes of life, with no powerful external excitement to bring them forth, and no earthly temptation to proclaim their praise. The disciple of Christ who is strong in bodily health, and armed with nerves of iron; that can plunge into the thickest of the moral conflict, under the excitement of applauding multitudes; he is honored, and we would not cause a leaf of his crown to wither. But others there are, of his fellow disciples, dwellers in feeble and sickly bodies; "bundles of lacerated nerves," long confined on beds of sickness; or long pursued by malignant slander; or long chained down to poverty and privation; such there are, who, with no form whatever of powerful external and earthly stimulus, are nevertheless carrying on and carrying out the spirit of obedience to the will of God, in such a manner as shall cause them to shine hereafter "as the stars forever and ever." They may not be known of men; they are not in "king's houses," but in the garret or the cellar, the retired street, the degraded hovel. There may be few witnesses, or even none that can appreciate the moral glory of their characters; yet are they as noble specimens of the triumph of Christian principle, and of the sublimity of the Christian faith, as have ever been emblazoned on the records of Zion.

The piety of these saints is not the less real or the less powerful because it rides not on the high places of the earth. It is the piety of submission in trial; patience in suffering; quiet acquiescence in the will of God, through untold bodily pains and mental conflicts. The trial of their faith is of the severest kind to which God ever subjects his saints; for such trials, we must believe, are but seldom found by those Christian warriors, who, glorious as their course is, are yet cheered and sustained by a thousand forms of external excitement. But the sufferer on that sick bed has no such sustaining influence. That victim of shattered nerves has no applauding multitudes to strengthen the soul in its painful conflicts. That object of domestic persecution, whose pious spirit is daily outraged by contact with vice in some member of the domestic circle, has no outward excitement to cherish the meek and quiet spirit, and to nerve the mind to strong endurance of evil. There are trials in these, or in kindred forms, that require a stronger faith, and a loftier confidence in God, than that which carries the Christian hero through his most applauded triumphs. And there are specimens of the sublime in endurance of evil, of noble resistance of temptation, of patience in tribulation; there are such specimens most lovely to the eye of God, though the admiring gaze of the world was never fixed on them.

Full many a gem of purest ray serene,
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MAN'S WAY.

"There is a way that seemeth right to a man, but there are therefore the ways of death." Thus said the Wise man, himself instructed by the Spirit of God. Observation had taught him, and it has taught thousands on thousands since, that rebellion against the authority of God, however strongly urged by the corrupt passions of the heart, or recommended by the example of the world at large, can terminate only in confusion and destruction. "God will not be mocked." His purposes are fixed. His arm is strong. His enemies must repent, or perish.

Still, few believe it; practically the faith of the multitude is, that they may violate the laws of heaven at their pleasure, and yet escape an overthrow. Some select one mode of expressing their independence of God, and others another; some are bold in their avowals of contempt for divine restraints, and others more cautious; some are wrathful and furious, and others are cool and quiet—but all agree to pursue the way that is right in their own eyes, irrespective of consequences to the honor of their Maker or their own safety. Hence we have a character of God often misrepresented by men; his goodness is extolled at the expense of his holiness, and his mercy exalted at the expense of his justice and truth. Hence too we hear the authority of his law questioned, the undue severity of its penalty affirmed, or even the fact of any penalty beyond the grave denied. And hence we hear abundant complaining of Divine Providence—murmuring at the prostration of human plans, and the defeat of noble enterprises—dissatisfaction with arrangements and events in their nature unalterable—repinings at hard times, pecuniary difficulties, and even at that general peace among the nations which diminishes the profit of personal industry, by leaving every nation to be its own producer of what it consumes. It is a fact, that men are every where quarrelling with their Maker, not through unavoidable ignorance, but through want of complacency in his character, and want of confidence in the principles of his administration. Is it going too far, then, to say, that were it in their power they would hurl him from his throne, annihilate his law, and revel in unbounded licentiousness? See we not practical wickedness enough on every side of us, to bring home the conviction that the easy yoke and light burden imposed even by the law of Christ, is intolerable to the multitude; and that every restraint laid on human passion and caprice is regarded as hostile usurpation? Unreasonable and unprovoked as man's rebellion may be, against the Power that made him and sustains him, it is yet steadily maintained from generation to generation, and breaks forth in ebullitions of wrath and violence against his fellows, and in most absurd objections against the teachings of the Holy Spirit. This is for a lamentation; and it sadly but surely promises of a fearful doom awaiting the great mass of the world's population. As man soweth, so shall he reap. As he follows the pathway of destruction and rebellion, he must fall into the destruction that lies at the end of it.

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rules that cut off an accused member from the right of demanding a trial of the charges brought against him by a brother, before a church to which he belongs, are of course null and void. Every member of a Congregational church has a right to claim the exhibition of proof by the accuser, who charges him with heresy or immorality, and also, the opportunity to invalidate and destroy the proof, if possible, in presence of his brethren, assembled to adjudicate the case. If the "rules" of any church deny to him this right, they are inconsistent with the first principles of Congregationalism. Each individual church is the sole tribunal established by Christ for the trial of its own members. When such churches find it impossible to issue a case satisfactorily to itself, it has a right to request the assistance of sister churches and their pastors, in Council; and when an accused brother considers himself injured by a decision of the church, and states fairly wherein he has been injured, he has a right to demand a mutual Council to hear and judge and advise in the case. But neither the church nor an individual member has a right to call upon a Council to judge a case which has not been fairly investigated by the tribunal of divine appointment.

THE NEW YORK CONVENTION.

The doings of the late Episcopal Convention at New York are attracting general notice in the community. There is a felt surprise that the doctrines of Puseyism should seem to be sustained by the laity as well as by the clergy. Hitherto it has been generally supposed that the high-church principles, distinctively so called, the principles which cut off the Episcopal church from communion with all others, and which tend to concentrate the power of its government in the Bishop and Priests, were almost wholly confined to the clergy. But it would seem from the votes upon the resolutions of Judge Oakley, and from the manner in which Judge Duer was suffered to be silenced, that the laymen in the late Convention were ready to acquiesce in the exercise, by the Bishop, of an authority which are should certainly deem oppressive. This, however, is probably a mistake. The votes of the order of laity upon the resolutions were doubtless influenced to some extent by other reasons than the wish to uphold the Episcopal prerogative; their vote of the preceding day, in which they disagreed with the resolutions of the clergy, evinced a commendable degree of independence; and, so far as appears, no opportunity has offered of testifying either their approval or disapproval of the treatment received by Judge Duer.

Still, in the spirit and action of the Convention, there is sufficient evidence of the extent to which the principles of the Oxford Tract have spread, even among the laity, to excite amazement, though not alarm. It is possible, that, as an order, they are ready to sustain such sentiments of clerical supremacy, of the jurisdiction of Bishops and Priests, as are stated to have been advanced by the Diocesan of New York in his opening address? Can it be that a man of great purity and integrity of character, eminent as a lawyer, and holding a high place in the confidence of the community, for simply offering an expression of dissent from opinions which he, and those united with him, conscientiously believe to be erroneous and calculated to do injury—that such a man, for such a cause, is without opposition to be thrust back into his seat, and silenced by the violent and arbitrary majority of a man like Bishop Onderdonk? If it be so, it is certainly most passing strange, but to us no way alarming.

Puseyism, may, perhaps, do for men who sit under the droppings of the fifteen millions of Trinity Church, but Buddhism may well try to take root and grow among the hills of New England! It is out of harmony with our character as a people, with our existing institutions, with New England piety and New England freedom. The rugged Independency we have received from our fathers, whose adaptation to our wants has been proved by two hundred years of trial; the simplicity of whose forms commends itself to us as according best with the spirituality of our religion; approved as it is by Scripture, and sustained by history, as the primal and purest form of church polity; followed by all the sweet and precious memories that cluster about the martyr of Smithfield and the puritan of Plymouth—we need not fear that this will ever give place to a system of rites and forms and priestly dictation.

A tamed and modified Episcopacy, an Episcopacy with its teeth drawn and its claws cut, may exist in large cities and populous towns, among the wealthy and fashionable; for to a man not in earnest, says the lamented Dr. Arnold, "church authority is a very endurable shackle"; and when a church is thus formed, others may be drawn into it, by the force of early associations, by an attachment to a particular clergyman, or the influence of friends, but the love of novelty or the love of form; but the idea that the great mass of the population of New England, in city or country, will ever be brought to their prayers, and do as they are told, asking no questions, is an idea bordering closely, to say the least, on the ridiculous. The famous maxim of James I.—"No Bishop, no King!"—is as true now as when uttered by that blustering Scotchman. A monarch requires a hierarchy to sustain it; and independence in civil government implies independence in the government of the church.

The closing scene of the New York Convention is certainly worthy of note. It was not enough, it seems, that the body of the Clergy had voted with the Bishop on every question; had combined to quash all discussion on the resolutions of Judge Oakley; had sat silently by while Judge Duer was forced into his seat by the furious mandate of the Bishop; but after the whole had passed, and a season of cool reflection had intervened, they must needs march in procession to his house, personally thank him for his "decision and firmness," and receive his blessing! Truly those men are zealous for alms; they are enamored of disgrace; they certainly strive hard to make themselves contemptible; and to do them justice, their labors are not in vain, their efforts are eminently successful; greater profligates in the art of man-worship, more skillful adepts in the science of self-degradation, have not been seen in this 19th century. The upward impulses they must have felt, as Americans and as men, have been most effectually resisted. It is truly surprising, the downward progress they have made, when we remember

Among the items of business of several ecclesiastical judicatories of the Presbyterian Church, at recent meetings, we notice the following. The Synod of Kentucky decided that Rev. Wm. R. Preston, in communicating, on two different occasions, with the "Campbellites," had conducted improperly, and was deserving of censure. Thereupon, Mr. Preston rose and renounced his connection with the Presbyterian Church, and requested that his name might be stricken from the roll. A motion was then made and carried, that his name be stricken from the roll, and that he be no longer considered a Presbyterian minister.

In the Synod of Indiana, an animated discussion arose on the question whether licentiate might solemnize marriages. There seems to

have been a prevalent opinion in the affirmative, but the civil law was found to be in the way—the statutes of Indiana requiring that marriages should be solemnized by "regularly licensed ministers." A resolution was offered, declaring that when the civil law permitted it, it was not contrary to Presbyterianism for licentiate to solemnize marriages. This was discussed, and finally postponed indefinitely.

The subject of Perfectionism was for several days before the Synod of New York and New Jersey, at their sessions week before last. Two ministers, Messrs. Belden and Hill, were charged by the Presbytery of North River, with heresy in holding this doctrine, and violation of ordination vows in remaining in the Presbyterian Church while they rejected an important article of its faith. The Presbytery convicted them of both charges, and referred the case to the Synod for advice; which body sustained the ground taken by the Presbytery, by a vote of 40 to 33, and referred the matter back, with direction to proceed to issue in the case.

In the Presbytery of Columbus, it appearing that some churches were delinquent in settling with their pastors, a vote was passed, enjoining congregations thus delinquent to make immediate settlement.

The right of ruling elders to impose hands in the ordination of ministers, was a subject of discussion in several bodies. The free circulation of the publications of the Assembly's Board, and the establishment of depositories within the bounds of each Presbytery, for the sale of the publications, was a subject of action in most of the bodies.

An impression is too often left upon the mind, in reading accounts of the proceedings of ecclesiastical bodies, that there is an undue propensity to legislation; and that much time is wasted in discussions which never do, and never can, come to any practical result.

IMPORTANT JUDICIAL DECISION.

A case, in which our readers will be interested, has just been decided by the Supreme Court, now sitting in Plymouth. It was a case in equity between the Executors of the last will of Nathaniel Parker, late of Milton, and the Seaman's Aid Society of Boston, the Boston Seaman's Friend Society, and the American Seamen's Friend Society. Mr. Parker, in his will, bequeathed one thousand dollars and an eighth part of the residue of his estate, to the Seaman's Aid Society of Boston. The Boston Seaman's Friend Society and the American Seamen's Friend Society, the former of which is a branch of the latter, alleged, separately, that it was Mr. Parker's intention to make them the legatees; but that by a mistake of the scrivener, who wrote the will, the word *aid* was inserted instead of *friend*, contrary to the testator's intention. Mr. Baker, one of the Executors, testified before the Court, that he wrote the will, and that Mr. Parker directed him to insert an *aid* in the *Friend Society*;—but that he, having just to be read a report of the Seaman's Aid Society, told Mr. Parker it was not the *Friend* but the *aid* Society, and that therefore the name of the *aid* Society was inserted. The widow of the testator testified that her husband took the Sailor's Magazine, published by the Seaman's Friend Society; that he once made a nephew a Life Member of that Society; that he had always taken an interest in that Society; and that at the time of his making his will, his husband stated that he had always heard the Society called the Seaman's Friend Society. The Court, however, ruled that inasmuch as the expression of the will was clear and unambiguous, and as there was a society answering the description of the *aid* Society, it was not the intention of the testator that the legacies, whatever they might have been the real intention of the testator.

We have inserted, in another column, a report of this interesting case, furnished by the Daily Advertiser. It suggests two or three reflections. Great care should be exercised by those who are entrusted with the preparation of wills—the phraseology of which is often, from the nature of the case, that of the scrivener rather than of the testator—that the real intention of the testator be so expressed as to admit of no technical or legal doubt as to what that intention was. There can ordinarily be no difficulty in ascertaining the true meaning of the testator, and the cases must be very rare in which that meaning cannot be unambiguously expressed.

In the present case, the evidence is very clear—so as not to leave room for a doubt in any one's mind—that Mr. Parker meant to give the legacies in question to the Seaman's Friend Society; and yet, by the carelessness of the scrivener—a carelessness which can admit of no excuse—Mr. Parker's purpose of benevolence is entirely defeated. There can be no question, however, that the decision of the Court is sound, and strictly in accordance with the law of justice.

We say the carelessness of the scrivener in this case, admits of no excuse. According to the evidence, he not only did not exercise due care in ascertaining the meaning of the testator, but he undertook, improperly, to interpret, by meaning himself. And this too, while he was confoundedly uninformed in relation to the benevolent organizations in aid of which it was the testator's dying purpose to contribute of his earthly substance. It must strike an unprejudiced mind as somewhat strange, that one who was ignorant of the existence of the Seaman's Friend Society—a society whose name is known and whose salutary influence is felt in every land and upon every sea—should undertake, with so little apparent deliberation, to give direction to the charitable purposes of a dying man in behalf of Sweden.

As the matter now stands, the Seaman's Aid Society has legally come into possession of about \$3000. If the Directors of that Society are satisfied from the evidence in the case—as it would seem they must be—that this money was in fact bequeathed to the Seaman's Friend Society, and that it has only fallen to them through a necessary legal construction of the will; is there anything in the circumstances which, in a moral point of view, will justify them in retaining it?

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The Missionary Herald for the present month, contains extracts from several letters of Dr. Grant, detailing the history of the invasion and massacre of the Mountain Nestorians. It appears that the mother of the Patriarch, one of his brothers—priest Zado, who was the travelling companion of Dr. Grant in his tour of 1841—and a most promising lad who was set apart as his successor, are among the killed. "Three of the Patriarch's brothers and a sister were taken prisoners. Of the household of the male (or chief) of Duss—the district which was destroyed, and where the Patriarch and family resided—but one out of forty souls escaped. Dr. Grant considers the complete subjugation of the Nestorians as inevitable.

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"Having completed the destruction of Duss, the army waited the arrival of a large expected reinforcement, under the bigoted chief of Bulut and Khan Mahmood, from the district of Yan; removing, in the mean time, the captives to the mountainous region. This large body, united with the clans of the Halky Koords, and led on by the sanguinary Bader Khan Bey, pushed forward towards Tiyary, but not in the route assigned by the Nestorians, who, in the seat of the chief male, was among the first villages they attacked. The main army, commanded at Hozir Koord, and is getting along pretty well. Mr. Alved is at Anay, busily engaged, and very happily too, in speaking of the things of the Kingdom to come to those who have heretofore known nothing of it. He is a pleasant man, loved by all who know him. The ports up the coast are not yet open for the residence of foreigners, and none of our number have yet settled at them, except Mr. Milne, who has been living at Ningpo for several months past.

"The treatment of foreigners by the people here, is in the highest degree respectful and kind, a great contrast to the Fanqu of Canton. Here, however, the people are more strict and even. One of our number, Rev. Mr. Mac-Bryde, goes home in the morning, the health of him and his wife having failed together. She is now so ill that she can hardly walk, but I hope will gain strength at sea."

The neighboring villages were sharing the fate of those which I have described when the patriarch, Adelta, was entirely deserted. The inhabitants fled to the mountains, and the flocks, and such effects as they could remove, to strong holds in the mountains. But whichever way they turned, danger was before them. An army of 5000 men, under the command of the north, and had also posted a strong force in the passes leading to the tribes on the east, which being thus cut off, and seeing the fate of their brethren, they fled, and were negotiating terms of submission. A part of Tiyary was hoping to save itself from total destruction in the same way.

The patriarch had no confidence in such an enemy. He received a message through his brother, till then in captivity, demanding the immediate surrender of his person, on the penalty of certain death, on being told that "nothing could save him," he resolved to die bravely. He set out immediately for Mosul, accompanied by the brother who had thus escaped, and priest Abraham and family. He reached here in safety, day before yesterday, looking ten years older than when I last saw him, and much had his suffering and anxiety affected his appearance. The account which he gives of the state of things is most truly affecting, especially to me, that the entire nation is in the loss of every one of its warmest and most influential friends and acquaintances.

The public are familiar with the merits of this excellent Manual. Adopted as a text book, or recommended as a book of reference, in most of the American Colleges, and long used as a standard book in the Universities of France and Germany, it needs not our commendations to give it currency. It is but an act of justice, however, to the learned Editor, and the enterprising publisher, to notice the appearance of a fourth edition, stereotyped, and greatly enlarged and improved. The book is now emphatically what its name imports—A Manual of Classical Literature, comprising Treatises on the Geography, Chronology, Mythology, Antiquities, Arts, Sciences, Languages and Literature, both of Greece and Rome, and comprehending in a single volume more matter of substantial value to the classical scholar, than we could before gather from scores of ponderous tomes. Its adaptation to be studied, as a text-book, supplies another desideratum, which had long been felt by teachers of the Classics. At the same time, its copious references make it a no less suitable guide to the studies of the more advanced scholar.

So numerous and rich are the additions which the American Editor has made, especially to the fourth edition, that, with a little less scrupulousness, he might have published it as an original work. Eschschbach planned the tree, Dr. Fiske has grafted it throughout with "happy branches not its own." The stock is German, but it blooms all over with flowers and fruits of

place—as now seems not improbable—would only occasion a true withdrawal from the army for self-defence. Such a war would be anything but favorable to our efforts either here or at Oromoham. But the Lord may overrule it to hasten the drying up of the great river Euphrates, that the way of the kings of the East may be prepared. Blessed truth, that THE LORD REIGNETH.

In this hour of extremity to the Nestorians, let none who have an interview with the King of Kings fail to profess the most important petitions in their behalf. In our own deep trials for that people, let us have the great consolation that we have been instrumental, in some measure, of awaking an interest and a spirit of prayer for them."

ORDINATION OF A MISSIONARY TO GRANDE LIGNE.

A Council was held on Monday afternoon last, in the Vestry of Park St. Church, to receive an application for ordination, from Mr. PHILIP WOLFF, a graduate of the Theological school of Geneva, Switzerland.

In the evening the ordination services were held in the Park St. Church, and were of a very interesting character. The sermon was preached by the Rev. Mr. Kirk, on the true limits of clerical power; the Ordaining Prayer was offered by the Rev. Dr. JENCKS; the Charge was given by the Rev. Mr. ADAMS, and the Right Hand of Fellowship by the Rev. Mr. ROGERS.

The whole impression of the meeting was most happy, and must have done the interest felt by our churches in that flourishing mission at Grande Ligne in Canada, to which Mr. Wolff is destined.

ROMANISM IN CHINA.—The last accounts from China state, that on the 11th of June, the Roman Catholic Church of Hong-Kong was opened for public worship, and the ceremony of consecrating the church was performed by the prefect apostolic of the Roman Catholic mission; and donations were received to the amount of \$6,012 from English, Portuguese, and Spanish gentlemen.

UNITARIANISM IN CONNECTICUT.—The Christian Register announces that a Unitarian meeting-house is building in Stonington, Conn. It is the second Unitarian house of worship in the State; and the Register takes occasion to hope, very modestly, that an increasing interest will be felt in the progress of Unitarianism, "in that region of indifference, blindness, and spiritual death."

DISCUSSION ON MILLERISM.—Mr. Charles Fitch, formerly minister at the Marlboro' Chapel in this city, and now a preacher of Millerism, has lately held a public discussion at Oberlin, with some of the members of the Faculty of the Oberlin Institute. What the effect of the discussion was upon Mr. Fitch's own mind, we do not learn; but the Oberlin Evangelist asserts that no change was produced upon the public mind.

MISSIONARIES IN CHINA.—A letter from Macao, dated June 3d, published in the Philadelphia Gazette, contains the following remarks respecting some of the American missionaries in China:—"There is now hardly a resident family that was here when I came. Many have moved to Hongkong, which now draws almost all new comers. Dr. Bridgman is the only resident in Canton. Dr. Bridgman is well, and in all respects seems to have changed but little—he is much respected here by all. Mr. Schuch has been shaped at Hozir Koord, and is getting along pretty well. Mr. Alved is at Anay, busily engaged, and very happily too, in speaking of the things of the Kingdom to come to those who have heretofore known nothing of it. He is a pleasant man, loved by all who know him. The ports up the coast are not yet open for the residence of foreigners, and none of our number have yet settled at them, except Mr. Milne, who has been living at Ningpo for several months past."

"The treatment of foreigners by the people here, is in the highest degree respectful and kind, a great contrast to the Fanqu of Canton. Here, however, the people are more strict and even. One of our number, Rev. Mr. Mac-Bryde, goes home in the morning, the health of him and his wife having failed together. She is now so ill that she can hardly walk, but I hope will gain strength at sea."

The neighboring villages were sharing the fate of those which I have described when the patriarch, Adelta, was entirely deserted. The inhabitants fled to the mountains, and the flocks, and such effects as they could remove, to strong holds in the mountains. But whichever way they turned, danger was before them. An army of 5000 men, under the command of the north, and had also posted a strong force in the passes leading to the tribes on the east, which being thus cut off, and seeing the fate of their brethren, they fled, and were negotiating terms of submission. A part of Tiyary was hoping to save itself from total destruction in the same way.

The patriarch had no confidence in such an enemy. He received a message through his brother, till then in captivity, demanding the immediate surrender of his person, on the penalty of certain death, on being told that "nothing could save him," he resolved to die bravely. He set out immediately for Mosul, accompanied by the brother who had thus escaped, and priest Abraham and family. He reached here in safety, day before yesterday, looking ten years older than when I last saw him, and much had his suffering and anxiety affected his appearance. The account which he gives of the state of things is most truly affecting, especially to me, that the entire nation is in the loss of every one of its warmest and most influential friends and acquaintances.

The public are familiar with the merits of this excellent Manual. Adopted as a text book, or recommended as a book of reference, in most of the American Colleges, and long used as a standard book in the Universities of France and Germany, it needs not our commendations to give it currency. It is but an act of justice, however, to the learned Editor, and the enterprising publisher, to notice the appearance of a fourth edition, stereotyped, and greatly enlarged and improved. The book is now emphatically what its name imports—A Manual of Classical Literature, comprising Treatises on the Geography, Chronology, Mythology, Antiquities, Arts, Sciences, Languages and Literature, both of Greece and Rome, and comprehending in a single volume more matter of substantial value to the classical scholar, than we could before gather from scores of ponderous tomes. Its adaptation to be studied, as a text-book, supplies another desideratum, which had long been felt by teachers of the Classics. At the same time, its copious references make it a no less suitable guide to the studies of the more advanced scholar.

So numerous and rich are the additions which the American Editor has made, especially to the fourth edition, that, with a little less scrupulousness, he might have published it as an original work. Eschschbach planned the tree, Dr. Fiske has grafted it throughout with "happy branches not its own." The stock is German, but it blooms all over with flowers and fruits of

American growth and culture. The numerous wood cuts and copperplate engravings, which are all American, and scarcely less to its value than its beauty. It is just such a book, as we love to see in the hands of the young, at once beautiful and instructive, speaking at the same time to the eye and to the mind, furnishing food not less for the taste, than for the understanding. May an appreciating public never cease to press all such books, not such books as appreciating public.

Practical Observations on the New Testament.—Trapp and Dennet have for sale a handsome edition of Dr. Scott's Practical Observations on the New Testament, arranged for Family Worship, published by Lindsay and Blackiston, Philadelphia. It is very well arranged for family use, the text being divided into convenient portions, for morning and evening reading at the family altar, with the "practical observations" annexed, which are adapted to each portion.

